

411 I also noted many spear bearers. The one I talked with in Tana Ai said that his spear (with a regular head) had been bought from a traveling seller who had brought it from Adonara. Over the line in Lewotobi, I asked a man with a spear, whose head had only one barb, what kind of spear he was carrying. He said that it was unique to Lewotobi, and later I saw others like it. I guess they make them themselves.

443 Then I went on to Larantuka, where the pasanggrahan disintegrates more all the time.
515 This time the place was full of medicine
514 sellers who follow fairs about and do tricks on bicycles. They sang Mohammedan chants endlessly, washed clothes and urinated in the bathroom, and sat around in the way. I had already run into a similarly unsanitary Arab couple in the Ende pasanggrahan. The medicine people were from Celebes. Now this place is really going native. The toilets are falling into ruin. I noted on my way that the telegraph wire was down at kilometer 44, and I told the next road foreman. Four days later I found the wire still down. The bridges will never be rebuilt, it seems. The road simply uses fords, that's all.

206
● 491 I hear from Arriens that letters are coming
797 to the Flores Council asking how long the Dutch
648 are going to remain in their posts. The whole
178 place is on the way down. I hear that Radja Sikka, has appointed Pastor Raats, a Dutchman, as a special adviser. Thus the mission alone will remain of the West here. The new superstition is substituted for the old.

797 I get more and more depressed by Larantuka with its constant Catholic processions. On the way in at a suburb, a long procession with crosses, chanting, etc., came winding out of a church (I wonder if it was the old time one at

114 The island is fascinating for pure ethnography, as I always expected. I am tempted every time I look at the map to take time off and go into those far hills. The entire northwest half of Flores has no roads except for the Reo-Ruteng one, and here would be good territory. The priests know a lot, and really should be mobilized for an ethnographic survey. And many of them, for example Mommersteeg, would like it. 103 The kapitan insists that the proper name is Tanah Djea, and indeed this is a town to the north of Nangapanda. Maybe the old authors confused dj with r. ¹ [pastor at Tadobaku -- Analyst]

As for Wolowai, which Wouden² (check his source and track this down!) says is reported to be matrilineal, there is a place to the north of Nangapanda in the hills (thus in Tanah Rea part of Ende shown on the Bruine³ map) so named. This is Wolowai and it is in Ende. I wouldn't be surprised to find any kind of social organization in this island! What a place to do a real survey. I asked about a few other things in Roworeke. I made a final try to get a circulating scheme out of the suku here, knowing that they have mother's brother's daughter marriage. I thought I had something when the assistant started off saying that an Odja man should take a Gusa woman, and that a Rewarangga suku man should take a Wanda woman. But right away it broke down, as the assistant himself, an Odja, married a Wanda, and his son will marry a Wanda, he says, in line with mother's brother's daughter marriage. Also, Bapa Ketjil, an Odja, married a Rewarangga. So what? He seemed to think that perhaps once it went like this:

<u>Men</u>	married	<u>Women</u>
Odja		Gusa
Gusa		Some other
Some other		Odja

² See bibliography, cat. 113--Analyst
³ Probably the Controleur at Lio--Analyst